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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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GENERAL REPORT OF THE LONDON CONFERENCE.

Editor of the *Millennial Star*.

Dear Brother,—We have had joyful times in London lately, occasioned by the visit of President Cannon and several of the Elders returning from the General Council at Birmingham. On Sunday, the 10th inst., we met together in Conference. We had with us President Cannon, Elders Jesse N. Smith, John L. Smith, Isaac Bullock (my successor as District President), Joseph Bull, George Halliday and other brethren.

Our Conference was well attended. The appearance of the Saints was exceedingly gratifying—never was a warmer feeling found among them; never were addresses listened to with deeper interest; every countenance beamed with the light of that Spirit with which the Saints alone are familiar. Not a few of those who were once numbered among us, together with very many strangers, were in our midst.

After the usual business was disposed of, Elder Jesse N. Smith (who was introduced as the cousin of the Prophet Joseph) expressed his joy in meeting with the Saints, a people favored of God above all others, with whom he had been acquainted since

the Church was in its infancy, and who had experienced many mighty deliverances at the hands of the Lord. He spoke of the endeavors of the United States to destroy the Church, and to obliterate the knowledge of the principles of Truth taught by the servants of God; also of the fact that "innocent blood" had been shed in their borders, by which they had incurred the displeasure of the Almighty and had laid themselves open to the condemnation spoken of by the Prophets. He drew attention to the words of the Lord recorded in the *Book of Mormon*, in which it is declared that no corrupt people shall be permitted to dwell on the continent of America. Shewed that the depopulation of Missouri now being brought about by the fratricidal war raging there, is one among many evidences of God's displeasure, and that eventually the Latter-day Saints will be to mankind what Joseph was to his brethren, who saved his father's house. He spoke of the union which was necessary to effect this as existing only among us as a people, and shewed that in the world there is a difference of interest between the earth and the heavens. He concluded by giving a brief statement of affairs in Scandi-

navia, and of the literal fulfilment of prophecy, "He that will not take up the sword must flee," as having occurred in Denmark, where brethren had had to flee, not from any lack of patriotism, but to escape a conscription with which they had no interest as members of the Church of Jesus Christ.

Elder George Halliday spoke of the "good things" received at the General Council at Birmingham; said we are indeed "a God-blessed people," although so much misunderstood by the world, who consider us a strange and incomprehensible people. Drew attention to the fact that everywhere men are sensible of impending judgments and striving to escape them, while we, by "trusting in the Lord," have safety; and spoke of the great tendency in this generation to explain away, upon so-called philosophical principles, any "signs" which God may be disposed to give.

Elder Isaac Bullock spoke of the revelations of God to Joseph Smith in the early history of the Church respecting war in America at a time when all was peace and prosperity; also, of the persecutions of the Church and the martyrdom of the Prophet; of God's dealings with his people and the fulfilment of the prophecies as seen in the condition of things in Zion, where the "Desert has been made to blossom as the rose," &c.

President Cannon read an extract from a letter from President Young on the subject of emigration. Alluded to the scarcity of provisions as having given rise to reports that there would be no emigration, &c. Spoke of the large emigration of Irish now going on as likely to cause increased rates. He also spoke of the necessity for the Saints to walk uprightly, if they would always be enabled to distinguish between true and false prophets, and shewed that those who do wickedly cannot remain in the Church of Jesus Christ unless they repent.

In the evening the Conference again met, and after singing and prayer, President Cannon delivered a discourse, after reading Psalm 50 to the 7th verse, a synopsis of which will be forwarded.

On the following evening there was

a concert in the same place, (the Music Hall, Store Street,) and about 600 were present. The entertainment was vocal and instrumental, under the direction of brother George Careless, who acquitted himself in his usual style. The singing was exceedingly effective—several hearty *encores* showed the interest felt in the arrangements. The children of the Saints, in "part songs" suitable to their years, contributed much to the gratification of all present, and gave striking evidence of what can be accomplished under the tuition of a skilful and industrious instructor.

On the Wednesday, President Cannon, with brother Jesse N. Smith and others, visited the Whitechapel Branch, when all present rejoiced under the instructions of the servants of God.

On Thursday evening the usual Priesthood meeting was held at Goswell Road. President Cannon addressed the brethren, and said he wished to draw attention to a principle which had strongly impressed his mind—viz, the necessity of our being exceedingly careful when we seek for counsel from those who preside over us, that we do not endeavor to influence them by our feelings or suggestions. Said the operations of the Spirit of the Lord are not always loud as the thunder, but the "still small voice" which may not be heard amid the tumult of conflicting influences, or may be withdrawn unless sought after *carefully* and in humility. Gave an instance in the history of Joseph, who had revelations of danger at hand, before his martyrdom, but others strove to influence him contrary to his own feelings and knowledge. He spoke of those who hold the Priesthood as "aliens and strangers" in the midst of the nations, if they understand the nature of the covenant they have made before the Lord. Said their position was the most honorable upon earth, they having authority to minister for the Lord our God. Said that this authority is given as an experiment to test men, that those who would magnify their callings would be led back into the presence of God, while those who do not do so will have that power taken away from them. Said that those who are faithful will pass from

ne degree of authority to another till they attain to a fulness, and they will have power to bind to them all that is dear to them both for time and eternity.

President Cannon then expressed himself as highly gratified with the zeal the brethren had manifested in London. He knew by their works that the Spirit of the Lord was among them, for which he was grateful. Said he was glad to see so much diligence, for it was needed; when he looked at the magnitude of the work to be done, and the shortness of the time to do it in, he was almost concerned. An immense work was before us in which our wives, our children, and our progenitors are concerned. There were celestial laws to be taught and comprehended, many of which do not agree with our ideas; some cannot rise as yet to honor even the simple law of Tithing. He did not say that as particularly alluding to this Conference, for that law had received attention; but he spoke of the principle itself, as one having a practical bearing on their progress. Said that, just as we know that those who are out of the Church cannot receive what we have got, so those who will not rise to the requirements of the celestial laws will come short in their glory. Still, he said, you, my brethren, are the Lord's nobility; you are his representatives; God has chosen you; salvation attends your words; you are princes in disguise; this nobility may be concealed, but it will be developed in you, and sooner or later will be seen! Men who will nobly contend

for, and who, if needful, will die in defence of the truth—who will sacrifice the associations of home, of friends, of all which is dear to them, rather than forfeit their independence of character—if these are not noblemen I do not know where they are to be found.

President Cannon then spoke upon chastity as a feature in the character of such men. He showed they would be saviors—would be pure and holy in thought. If any impure spirit should attempt to enter into the sanctity of the mind, there would be a sentinel to tell him "the gates are closed." In such men the Holy Spirit will be as a spring of living water, until they will be astonished at the wisdom which will be in them, and they will be continually in possession of the revelations of Jesus Christ.

Altogether the effect produced by this meeting will long be felt in this Conference, and the teachings of the servants of God will be fruitful in results for good.

On Sunday, the 17th, there was a meeting at Lambeth, of the Surrey-side Branches. In the afternoon the sacrament was administered, and Elder Jesse N. Smith addressed the Saints. In the evening President Cannon preached to an attentive congregation.

The Lord has indeed been mindful of his people; His Spirit has been poured out copiously upon them.

I remain, dear brother, yours truly,

RICHARD BENTLEY.

London, January 18, 1864.

THE DESIGNS OF THE LORD.

BY ELDER RALPH HARRISON.

The purposes of the Lord in these days can be plainly seen by those who possess the Spirit of revelation, when they reflect on his dealings with his children in the past. All who will look into the state of society at the present time will, if they lay aside their prejudices, see that it is time the Lord began to bring those things to pass which both ancient and modern Prophets have predicted, that the

corrupt institutions of the present generation, with all those who cling to them, may be blotted out of existence. This may appear to many harsh and bigoted; but by taking a candid and impartial view of the present state of things, both moral and religious, they can see that it is neither unreasonable nor improbable that the Lord will soon put an end to those evils that distract and corrupt society,

and those amongst mankind who love and live in the practice of those corruptions, and cause the day of righteousness to dawn on our beautiful earth. It is easy to see that every generation grows worse and worse; we see children doing, with impunity, what their forefathers would have blushed to have done in their childhood. The female portion of the human family, whose influence is so great and powerful in forming the morals of society, can now, without the slightest feeling of shame, enter the gin palace and indulge in the vice of drinking, which leads to so many other evils that are sapping the very foundations of society. And not only is this true of women, but the men—their husbands and fathers and brothers—set them the example, and of course the young women and the young men are not slow to imitate it. And these men and women are the modelers of our children's morals! It would be vain indeed to expect the children of such parents to grow up to man or womanhood without becoming worse than their parents; for bad examples are like weeds in the garden, they grow worse and multiply. The parent who drinks to excess or speaks falsehoods cannot, with any success, correct his son or daughter for these or any other evils they may practice.

If the evil examples which everywhere meet the eye of the young were done away, then we might expect to see a change in the state of society for the better; but till then there are no grounds on which we can expect to see righteousness cover the earth as the water covers the face of the great deep. We need not suppose that the day of righteousness will not come, for the Lord has said that it shall, and he will, in this day as in former days, bring about his designs in his own way.

But the Lord does not desire to destroy man off the earth if he will repent and turn to Him and keep his commandments. We can read how the Lord destroyed the Amalekites, Sodom and Gomorrah, &c., whose destruction is an historical fact on which we can ponder with profit if we will. We read that they chose to do evil continually, and, by their ex-

ample, taught their children to go in the same way, even to destruction, both spiritually and temporally. The Lord, who looked on them and saw their wickedness, sent his messengers to them and invited them to turn to him and live; but they refused to do so, and went on in their old ways. Hence, the Lord, seeing this, determined that they should not bring another generation on the earth to be taught to practice the same wickedness as they were doing, and to have entailed upon them the same corruptions and miseries their fathers had endured, therefore he sent his judgment upon them and destroyed them root and branch. Now, what was true with regard to that generation is also true with regard to this. The Lord has sent his messengers to this generation, and for those who are willing to receive the message and obey his laws and be governed by them, the Lord has appointed a place for them to gather to, from among the rebellious and disobedient of all nations, that he may bring swift destruction upon these wicked nations as he did on the cities of the plains.

It is true that the world has been filled with religion and religious ministers, whose business it has professedly been to teach mankind the truth; but their teaching has all been of the wrong kind, for God has not been in it, nor with those teachers, for they have taught the inhabitants of the earth that God would no more speak to man, nor manifest his power any more amongst men; and through these things being taught, when God sends his servants the people will not receive them nor their words. By this course they place themselves in the same position as did the generations who were destroyed root and branch for the same offence. Now, the Devil is very cunning, and he does not care how much the people believe of the teachings of the servants of God who lived in former ages, nor how many houses they build and dedicate to their names, nor how pious and holy they may be, so long as he can keep them from believing in the servants of God that now live, for he knows full well that without the living Priesthood of God to minister the ordinances of

the Gospel to mankind, there is no salvation. Most of the religious teaching and preaching, &c., that has been done since the days of Christ and his Apostles, has been nothing more nor less than the Devil pretending to save the children of men by deceiving them; and, having been deceived so long, they are unwilling to be undeceived. But the Lord has sent forth his servants with his Gospel to preach to all nations, with authority to administer in its ordinances, and with attendant powers and blessings

such as Christ promised to believers in his day; and God is gathering all those who receive his Gospel, and are willing to be governed by the laws of the same, to a promised land where they will be saved with a temporal and spiritual salvation, while the ungodly will perish. I would exhort all who have received a testimony from God of the truth of the Latter-day Work, to be careful and not grieve away the Spirit and be found in Babylon, for her destruction will surely come.

THE FUTURE.

BY ELDER WILLIAM BUNCE.

There is a class of people who do not trouble themselves about any religion, because to them the future is entirely involved in mystery; and, because of the exceeding darkness that enshrouds their minds, they have drawn the conclusion that it is impossible for any person to penetrate the future. So that, in their estimation, religion is a cunningly-devised plan imposed upon the community for the purpose of enabling a few to lord it with authority over the poor and ignorant of mankind. In this conclusion they are partly right and partly wrong, as too many have sought to make merchandize of men's souls; and people are not so much to blame for possessing such a belief when they cannot be furnished with a proof of the things which they are required to believe from day to day. Now, it is a matter of fact that the future is involved in much mystery, and if we resort to the so-called orthodox ministers of religion to inquire into the mysterious future, they can give us no definite information; but occasionally we get their *opinion* on this all-important subject, and if their opinion comes in contact with our expectation, and we should venture to seek for intelligence on this subject from some other individual, we frequently get a very different opinion, which carries home the conviction that one or both must be wrong; so that this lack of

knowledge with regard to the future is found to exist turn which way we will, and we are generally told that it is a subject which we must not expect to understand. Now, to suppose that the Almighty wishes to keep mankind in ignorance of the future is an awful mistake, and one that is taken advantage of by Satan to an alarming extent. The greatest duty that can concern the human family is to know their relationship to God; and those who, in former times, understood their relationship to their heavenly Father, were always conversant with the future. And because of the knowledge which they possessed of the future, they were considered and treated as the enemies of mankind; but they were enabled to endure all things that they were called to pass through; it was to them the citadel of their strength, their joy, their hope under every affliction—imprisonment, banishment and death.

All must admit that God is conversant with the rise and fall of every nation and kingdom and people upon the face of the earth; but at the same time he is not the author of the confusion and bloodshed that exist and are taking place amongst the nations of the earth. The holy Prophets, however, who lived in the past, were so well acquainted with what is now taking place in our own day, that they described it in unmistakable

language in the Bible and other Scriptures of Divine truth, which demonstrates the truth that they were acquainted with the future. But the secret of being acquainted with the future is plainly revealed in the Sacred Records, and is within the reach of all civilized people; it is contained in the following passage:—"If you will do the will of the Father you shall know of the doctrine whether it be of God or whether I speak of myself." These were the words of Jesus when he was on the earth, performing his mission amongst his brethren, which was to point out the duty of mankind and to inform them of their reward in the future if they obeyed, and of their suffering and destruction if they were disobedient. Furthermore, Jesus said that no man knoweth the Father except him to whom the Son has revealed him; and again, no man knoweth the Son except him to whom the Father has revealed him; so that no man knoweth the Father or the Son unless they have been revealed unto them from the heavens. Here, then, is the secret made plain to all. Only those who are acquainted with the Father and the Son can know the mysteries of the future, as it belongs to the Deity to reveal them. If, then, the human family do not correspond with the heavens, they cannot understand the future. No wonder, therefore, that the religious bodies of the day, and their teachers, are ignorant of the future, for they deny and reject the very means by which they could be informed regarding it. But, however unpopular the doctrine of communication with the heavens may be, the old Prophets did so, and the Apostles of Jesus did so; but, since that period, that glorious blessing has been lost from the earth. But the good Book says that God is no respecter of persons; but, in every nation, they that work righteousness are accepted of Him. Then it is because of unrighteousness that God has hid his face from mankind; no wonder, then, that the future is so little understood.

The Apostle Paul predicted that such should be the case; that the time would come when mankind should have a form of godliness but deny the power thereof; surely the time is

come, and a knowledge of the future is lost. But the Apostle John comforted the Saints by informing them that the Lord would again reveal himself to the human family and invite them to leave Babylon—that is those of them who would believe the statement—and, according to the holy Prophet, He would build up Zion with those who would gather out in obedience to the message with which the angel should be sent to the earth; and this, John saw in the future.

It is not possible, in this limited article, to show in whose reign the angel would come, in what part of the earth he would make his appearance, or to whom he would first communicate his message; but those points, with many others, are to be found plainly set forth in the Scriptures of truth. And now I would testify unto all men that a knowledge of the future is accessible to every soul, for according to prophecy an holy angel has come from the heavenly world and again commissioned men with power from on high to preach the everlasting Gospel, in its original purity, as made known to this generation, and has also revealed to the understanding of the faithful the future concerning this earth and its inhabitants. The heavenly messenger declared that all classes of society were gone out of the way, and that there was not one living oracle amongst them, and that the Lord had hid his face from mankind because of their wickedness in transgressing his laws, changing his ordinances and breaking the Everlasting Covenant. God has now renewed his covenant with the inhabitants of the earth, and mankind are now being taught their duties for the present, and how to escape the calamities that await the ungodly in the future, by those who have received authority direct from heaven, in the age in which we live. The conditions of salvation are as simple to-day as they were in the days of Jesus and the Apostles; in fact, they are precisely the same—baptism by immersion in the name of Jesus, for the remission of sin, and the laying on of hands for the gift of the Holy Ghost by men of God's own choice. Such are God's dealings with the children of men, that a nucleus of a kingdom is now

laid that will stand forever, and will witness the breaking up of all the kingdoms of the earth by wars and

bloodshed, by famine and desolation, for a consumption is decreed on the whole earth.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 41.)

1841
June 1.—I returned to New York, and on the 4th, in company with Elders Kimball and Taylor, I left for Nauvoo, by way of Philadelphia.

—7.—Arrived in Pittsburgh.

—12.—We started on board the *Cicero*. The water being very low, we ran on a sand-bar twelve miles below, and there remained all day and night. We went ashore and spent the time agreeably, having a good company with us.

—13 (Sunday).—Remained all day on the sand-bar. I went ashore. We got off the bar about half-past seven in the evening.

—14.—Spent the time agreeably.

—15.—Proceeded down the river till about eleven a.m., when the boat stopped till about half-past twelve p.m. when we started. The condensed steam being let off, scalded a woman, her daughter, and a child by the name of Thomas. We laid up seven miles above Wheeling.

—16.—We started very early and, after proceeding about three miles, we ran on a sand bar; got off about 4 p.m., and soon arrived at Wheeling, where we staid all night. Capt. Thos. O'Connor was very kind to us.

—17.—Proceeded on our way finely and arrived at Cincinnati on Sunday morning, the 20th. We went ashore and found several brethren. We went on board the *Mermaid* for St. Louis, and arrived in Louisville on the 22nd, at 6 p.m., where we remained all night and started at noon on the 23rd, and arrived at the mouth of the Ohio on Saturday the 26th.

July 1.—We arrived in Nauvoo, and were cordially welcomed by the Prophet Joseph, our families and the Saints.

—9.—President Smith called on me at my house, when he received the following revelation:

"Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and for ever. Amen."

—19.—Elders Heber C. Kimball, Orson Pratt, John Taylor, George A. Smith and myself met in council and conversed with Lyman E. Johnson, who formerly belonged to the quorum.

August 1 (Sunday).—Br. Joseph wrote the following in his history concerning the late mission of the Twelve:

"All the Quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure.

They certainly have been the instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a re-

lapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh.

However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, 'went forth weeping, bearing precious seed,' but have 'returned with re-

joicing, bearing their sheaves with them."

—10.—The Prophet met in council with elders Kimball, Pratt, Taylor, G. A. Smith and myself, and appointed a special conference for the 16th instant, and directed us to send missionaries to New Orleans; Charleston, South Carolina; Salem, Mass.; Baltimore, Md.; and Washington, D.C.; and also requested the Twelve to take the burden of the business of the church in Nauvoo, and especially as pertaining to the church lands, settling of the Saints on their arrival, and selling church lands.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 30, 1864.

HOW THE BLESSINGS OF ZION ARE BEST APPRECIATED.— UNTHANKFULNESS.

THE experience of every year that passes convinces us, more and more, that those who appreciate the blessings of Zion most highly are those who have labored and do still labor most diligently to obtain them. The labor which men bestow upon the achievement of a given object has the effect, in the most of instances, to enhance its value in their eyes. Is it not with this view that the Lord has so arranged circumstances that his people have to labor for and diligently seek his blessings? We know that those blessings which come spontaneously to mankind, which they have not to labor for, but which they receive from the hand of their Creator by the exercise of His providence, are not appreciated as they would be if they were more difficult to obtain. Who are there who place a proper value on the blessings which are so plentifully strown around us without any care on our part—the blessings of air, the water which flows in crystal streams and which drops from the heavens, and all the elements of life by which we are surrounded, and even life itself? Had men to labor and struggle for the possession and enjoyment of such blessings, they would place a far higher value upon them.

As with these and other blessings, so also with the gathering of the Saints to Zion. In the majority of cases, they who have labored the longest and done the most for the cause of God and for the privilege of being associated with his people, are the ones who are the most contented in Zion. There are no complaints respecting Zion heard from the faithful men and women who have sacri-

ced everything but life in their desire to keep the commandments of God and to build up Zion. They who have been driven by their enemies and have left their homes, and abandoned the fruits of years of toil and faithful industry, and have gone forth into the wilderness, far removed from the land of their birth, and, in the midst of unprecedented difficulties, have established settlements and built cities, cheerfully enduring all the privations incidental thereto, are too thankful for the blessings which God has bestowed upon them and the privileges which they enjoy in a land where peace reigns, to find fault. Their past trials, sufferings and labors, cause them to place a high estimate on their positions in Zion—their value is enhanced by what they have cost. But among some who have left these lands of late we notice a disposition to grumble and find fault—manifested by those, too, who ought to be the last persons in the world to murmur about Zion or the petty hardships which may have to be endured in reaching there.

These reflections have been called forth by learning of the contents of one or two letters which have been received in the Mission from individuals who went out this last season to the Valley. The writers express themselves as though they were of the opinion that they had conferred an obligation upon the Church and the people in Zion by gathering there—as though the help they received called for no gratitude, but was due to them as a matter of course. Favors they have received; this they acknowledge, though they do not acknowledge them as such, but rather as something to which they were fully entitled; yet, though nineteen kindnesses may have been extended to them, because the twentieth did not come in the form in which they thought it should, they overlook the nineteen and find fault. And what seems to be the worse feature in one of these cases, and to place the ingratitude which they manifest in a stronger light, is, that they, after doing all in their power to excite their brethren's sympathies, were helped from this country to Zion! It is no more, however, than might be expected, that, out of the many letters which have been received from the Saints who emigrated this past year, nearly all of which have been filled with grateful sentiments to God and his people for the blessings and kindness and aid they have received, there would be a few which would be written by the ungrateful and the unbelieving under the influence of the spirit of discontent and murmuring. Yet, to those who understand principle—even the ordinary principles known to the world, and should govern the intercourse of man with man—such a spirit and conduct are very odious. The ordinary feelings of gratitude for kindness received, without mentioning those which the Gospel produces, ought to call forth admiration and thanks for the help which is so freely tendered by the people of Zion to aid their brethren and sisters in making the long and wearisome journey of a thousand miles across the Plains from the Missouri river to Zion. All right-feeling men and women, who know anything about the expense and labor of sending down hundreds of men and wagons and thousands of oxen, with the immense quantities of provisions necessary, a distance of a thousand miles in a desert land and back again, must entertain no other feeling than one of admiration for a people who can perform such acts, and if they are numbered among those who are benefited by these efforts, their admiration must be mingled with love and gratitude to their brethren and sisters who make such exertions in their behalf, and, instead of finding fault with them, they would consider themselves honored by having the privilege of associating and identifying themselves with such a people. The

Saints who spare no pains to accomplish, by their own exertions, that which they have been commanded, (judging by the letters we have seen,) generally entertain these feelings; while those who have been induced to go through persuasion, or with the hope of receiving assistance without making the right kind of effort on their own part, are liable to give place to the opposite feeling, and to imagine that they have received no more than their due, and, in fact, that not enough has been done for them.

When people have been as well advised of the objects to be accomplished by gathering to Zion, and all the difficulties they will have to meet in going there, as the Saints in this country have been, there is not the slightest room for finding fault because of anything they may have to meet with in gathering. No man or woman in the Church in these lands, who has made a proper use of his or her opportunities, can, with any show of justification, plead ignorance upon these points. There has been no concealment of the difficulties of going to Zion and to be met with after reaching there, by the Elders generally in their intercourse with the Saints; there is no interest, either individual or general, to be subserved by disguising such things. We have always felt, and have frequently expressed the same to the Saints in our association with them in public assemblies and in private circles, that if we knew they would apostatize on the road to or after they arrived in Zion, through anything they might have to contend with, and we knew what that would be, we would gladly communicate it to them beforehand, that they might be saved the trip there and back with all its attendant toil and expense. But the great difficulty with a great number is, that they will not be content to apostatize short of going to Zion, though they will, before going there, indulge in a spirit and feeling and in practices which, in their secret souls, they know to be wrong, and which any experienced servant of God could tell them would lead, if persisted in, to their eventual apostacy. Any man or woman who indulges in an unthankful, murmuring and discontented spirit will, sooner or later, apostatize, unless he or she repents. In such a case apostacy is inevitable. We wish to utter a solemn warning to the Saints, especially to those who may emigrate, against indulging in an evil spirit of this kind. When you gather, seek to the Lord in mighty prayer and faith for his holy Spirit to be with you to be your constant guide. But do not attempt to gather upon somebody else's faith. Seek to possess the spirit of it yourself, that you may undertake it in a proper manner, and with your whole soul. If you have not that feeling this year, and have not faith or energy enough to obtain it, if you stay in Babylon and live long enough, especially if you should be so fortunate as to remain connected with the Church, we feel assured that you will see the time that you will have it, and so strongly, too, that you will be glad to contend with any difficulties or trials you would now have to meet in going, if by so doing you could reach there; but the great obstacle then may be that you will not be able to go.

ABSTRACT OF CORRESPONDENCE.

★ MANCHESTER CONFERENCE. ✓ Elder Thomas Taylor has furnished us with the following extract of a letter, dated the 9th inst., written to him by Elder John Ashman, of the Manchester Branch:—"I take the opportunity to inform

you that, since you left for Birmingham, I have baptized five persons in this Branch. There were six others who, if circumstances had been favorable, would also have come forward, having given in their names for that purpose. Our prospects for increase in the Branch are very encouraging. I have distributed some hand-bills containing the prophecy of Joseph Smith concerning the present American war, and they have been productive of good for the Work. In Salford we have had very good times. On New Year's day the Saints fasted, and, in the morning, held a prayer-meeting. In the evening of the same day we had a tea-party, at which there were quite a number of persons present, and all appeared to enjoy themselves exceedingly. I rejoice in having the privilege of laboring in the vineyard, and in seeing the honest-in-heart obey the Gospel."

SCANDINAVIAN MISSION.—Elder G. M. Brown, in writing to us from Drannuen, Norway, under date of the 9th ult., says that he has succeeded to a great extent in acquiring a knowledge of the language, so that he can now talk to the people in their own tongue. He reports favorably of the Work and its progress in that part of the Mission.

Elder John E. Evans also writes from Lund, in Sweden, under date of the 11th ult., that he can speak to the people in their own language with a great deal of freedom, and finds himself acquiring it very rapidly. His labors have been fruitful in their results. With regard to the gathering, the Saints, he says, are exerting themselves in view of their deliverance the approaching season. They pray that the way may be kept open for their deliverance.

UTAH.—We have been favored with the perusal of a letter from Elder William Jeffries, to Elder T. O. King, in this Mission, written at Grantsville, U. T., on the 20th November 1863, which contains many interesting and encouraging items concerning the Territory and its inhabitants and their prospects. After speaking of the scarcity of wheat and the measures which the President is taking to prevent suffering through lack of food; the futile efforts of our enemies to bring trouble upon the people; the building of the Temple; the general prosperity of the people, and his own gratitude and happiness at being among the Saints and servants of God in the Mountains, he says:—

"The desire of the people, generally, to do right, is increasing with the change of circumstances, especially in relation to taking care of and laying up wheat. The necessity to do so is seen now more than it has been for several years. * * * I hope you are doing well in the ministry. No doubt you are quite a preacher by this time. Don't you think that your present mission is giving you a little of the best experience you ever obtained? I feel satisfied that it is. I have been in the school a little, and I know some of the lessons which are to be learned in it. Women and money are some among many things which may tend to try men. Don't you find it so? I found it so, and every Elder in Israel will find that they are the two greatest instruments in the hands of the Devil to tempt and overthrow the Priesthood. I had four years and a-half travel in the ministry, and I thank God that I can say I never committed myself with women, neither did I wrong any man, woman or child in the Church or out of it, of one cent. That was my testimony when I left, and it is my testimony now; and my simple advice to you is, Live daily so that you can always bear that testimony truthfully concerning yourself; and, if you do so, you will have power with God and man, and prevail, for the Heavens will be on your side. Is this a happy condition to be in? I'll tell you it is the condition to make heaven here and hereafter. The salvation of the man who thus lives is pretty sure. My testimony to the Saints now is the same as it was when I was among them. I need not here

repeat it, for they know it. My advice to honest outsiders is, Obey the Gospel as taught by the Priesthood of the Church of Jesus Christ of Latter-day Saints—live it faithfully, and your salvation is sure; and my advice to the Saints is, Live for, live in, and live consistently with the light of heaven as revealed through the Priesthood of the last days, and your salvation is sure—the throne of God is not surer. Remember me to all concerned that you may associate or correspond with, and give them my testimony and feelings.”

NEWS FROM CONFERENCES.

LEICESTERSHIRE CONFERENCE. On Sunday, the 13th ult, a Conference was held in Leicestershire. On the stand were—Elders John D. Chase, District President; Alexander Ross, Conference President; Oscar F. Lyons, Travelling Elder, and the Branch Presidents. The morning's meeting was taken up by the latter in reporting their respective Branches. They spoke well of the individual faithfulness of the Saints in striving to live up to the requirements of the Gospel; and, also, expressed their own desires to labor for the dissemination of truth among the honest-hearted. In the afternoon, the Sacrament was administered; Financial and Statistical Reports were read; and the Authorities of the Church presented, who were sustained unanimously. Elders Ross and Lyons spoke a short time relative to their labors in the Conference; after which Elder Chase made a few appropriate remarks, expressed his satisfaction at the present condition and future prospects of the Work in the Conference. He exhorted them to diligence and to faithfully discharge all duties required at their hands. In the evening Elder Chase delivered an interesting discourse to a large and attentive congregation.)

LEEDS CONFERENCE. A Conference was held in Leeds, on Sunday, the 13th ult., at which were present, on the Stand,—President Cannon; Elder Joseph Bull, President of the District; and Travelling Elders Alfred Lee and George Swan. The forenoon was occupied in transacting business and in hearing from the Travelling Elders, who reported the Saints in their fields of labor as being, generally, in good standing. Elder Bull represented the Conference to be in a healthy condition, temporally and spiritually, and the Saints as striving to live their religion more faithfully than ever; many of them were paying their tithing punctually. He said the vacancies occasioned by last year's emigration had been more than made up by baptisms, while prospects were very encouraging for the future, and concluded with some very appropriate remarks encouraging the Saints to continue faithful to their covenants and to the requirements of the Gospel in the future. President Cannon then gave some good instructions respecting the practical duties of the Saints. He referred to Tithing, showing that, although a principle of heaven and a commandment of God, it was, like every other requirement of the Lord, left optional with all to obey or disobey. Those who faithfully practiced it would receive greater blessings than those who did not; but he hoped that no harsh measures would be resorted to by the Priesthood in this matter—all who obeyed it, or any other requirement of the Lord, should do so from a love of the principle. He then presented the Authorities of the Church, at home and abroad. In the afternoon President Cannon delivered an excellent discourse on the union and love produced by the Gospel in the bosoms of all those who embrace it; referring,

an illustration, to the love which Jesus had for his Apostles and disciples, and that which they also felt for him and for each other. In the evening Elder Swan read the 21st chapter of Luke and spoke a short time on the second coming of Christ, and was followed by President Cannon on the same subject, and also on the universal reign of peace as foretold by the Prophets, when the wolf and the lamb, the leopard and the kid, the lion and the young fatling should dwell together in peace and a little child should lead them. An excellent spirit pervaded the meetings during the day; and in the evening the hall was crowded to the exclusion of many who tried to gain admission.)

CORRESPONDENCE.

ENGLAND.

NOTTINGHAM DISTRICT.

Dec. 24, 1863.

President Cannon.

Dear Brother,—I take my pen to write you a few lines to let you know how things are moving in this part of the land. I am spending my time in travelling in my District and applying my labors where I think they are most needed. We held a Conference at Derby on the 6th of this month. Myself and the Saints were somewhat disappointed in not being blessed with your society at that time; but our heavenly Father blessed us with his good Spirit, and we enjoyed ourselves much in meeting together. The Saints in the Derbyshire Conference are a good people, they are willing to be taught and to practice the principles that are taught unto them; this they have proven by their labors. Twelve months ago the Conference was considerably in debt, but with the unflinching perseverance of brother North, coupled with the united efforts of the Saints, they have paid off all demands and are now free. May the Lord bless and prosper them is my prayer.

On the 13th we held a Conference at Leicester. The Saints came in from the different Branches, and we held three meetings, during which time several of the brethren spoke, bearing their testimony to the truth of the Latter-day Work. A good spirit prevailed throughout the day, and at the close of the services the Saints felt to rejoice in the blessings of their heavenly Father.

On the 20th I met with the Saints in Nottingham. In the evening I spoke to a good congregation, and at the close of the meeting five gave in their names for baptism, whom I attended to the Tuesday evening following. To-night I baptized one more. The Work in this part of the Mission is moving steadily along; our meetings are well attended by both Saints and strangers, and baptisms are frequent. Brother Bullock and the brethren laboring with him are doing a good work in the Lincolnshire Conference; they have added several to their numbers of late.

With kind love to yourself and the brethren in the office, I remain your brother in the Gospel,

J. D. CHASE.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 17, 1863.

President Cannon.

Dear Brother,—* * * The Work at the present time meets with greater success in Norway and Sweden than in Denmark, as in the last-named kingdom great preparations are being made for a war with Germany. A number of the brethren have already been drafted as soldiers for the standing army; several of our missionaries, including not less than three Conference Presidents, have been thus drafted. Some endeavor to escape by flight, while others submit tranquilly to their fate. It is with regret that I see the Mission thus deprived of its Elders, and can only trust that God will raise up others to take their places; nor can I see, without heart-

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felt pain, my fellow-laborers pressed into a service which they abhor, to fight for a cause in which they feel no interest.

But should the war break out, it will no doubt have the effect to awaken the indifferent and the careless to a sense of their situation, and thus bring many into the Church who have for a long time believed the testimony of our Elders but have not had enough strength of character to yield obedience to the requirements of the Gospel. As in times of adversity there is always the brightest side, so in the midst of seeming calamities we look forward confidently to the future, and trust in God to overrule all for the best.

The anxiety of the Saints to emi-

grate is, if possible, greater than ever before; a few who could have gathered sooner are now becoming very clamorous, as there is a prospect of the way being closed up.

On the whole the Work is progressing satisfactorily, baptisms are frequent, and the Saints feel to strive to keep the faith; there are, perhaps, a few exceptions to the rule. The newly-arrived Valley Elders are going forward in the language, and exercise a very happy influence among the people.

Brothers John Smith, A. W. Winberg and John E. Evans, join me in love to yourself and the brethren who are with you. We pray God to bless you all. Your brother in the Gospel,

JESSE N. SMITH.

SUMMARY OF NEWS.

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ENGLAND.—The schooner *Lotty Sleigh*, having about 11½ tons of gunpowder on board, took fire on Friday, the 15th inst., while lying in the Mersey, nearly opposite to Rock Ferry, and blew up about twenty minutes past seven, p.m., with a terrible explosion, which did an immense amount of damage in Liverpool, Birkenhead and Tranmere, and was felt as far as Birmingham and Gloucester; fortunately, however, no lives were lost.

The distress in the cotton-manufacturing districts is increasing at an alarming rate; during the week which ended on the 9th instant there was an addition of ten thousand to the number of unemployed operatives.

SCHLESWIG-HOLSTEIN.—This question has assumed a more complicated phase, which threatens to be productive of increased difficulties. Austria and Prussia disapprove of the action of the minor German States in vesting the Government of the Duchy of Holstein in the Duke of Augustenburg; they refuse to pay any attention to the mandates of the Federal Diet and, after having vainly requested the Danish Government to withdraw the Constitution of November from the Duchy of Schleswig, they are marching troops rapidly to the Eider to enforce their demand and to take the solution of the Danish question into their own hands independently of the decisions and remonstrances of the Diet.

ITALY.—Garibaldi has issued a startling and important manifesto in the *Turin Diritto*, for the publication of which, that paper is being prosecuted by the Government. The writer of a private letter from Genoa says:—"There is great discontent all over Italy with the present state of things, but Garibaldi is opposed to any immediate action. The ever-increasing unpopularity of the Emperor in France and of the King in Italy is daily, almost hourly, placing fresh power in Garibaldi's hands; there can, therefore, be no doubt that his wisest and most certain course is delay, just for the present at least."

THE AUSTRIAN AND PRUSSIAN ALLIANCE.—The Vienna Correspondent of the *Times* states—"During the last few days a military convention has been concluded between Austria and Prussia, and it is here fully expected that Russia will join the league should the inhabitants of the second and third rate German States become troublesome to their rulers."

POLAND.—Mr. Grant Duff writes to the *Times* a favorable report on the Russian prisons, and says that the prospects of the insurgents are utterly desperate,

and that all the English friends of the Poles should now unite to advise submission to an inexorable necessity. The Polish National Government has addressed a proclamation to its troops, dated December 15. It is a strong exhortation to courage and perseverance, and concludes with these words:—"Soldiers! you must accomplish your task to the end, and always cry 'Poland for ever! free, one, and independent; with Lithuania and Ruthenia united to it!'"

THE POPE AND PRESIDENT DAVIS.—*La France*, Decr. 31, publishes a letter of President Jefferson Davis addressed to the Pope. The Pontifical reply, dated Decr. 3, addresses Mr. Davis as "Illustrious President," and, after invoking blessings on his head and on his people, hopes he may be henceforth attached to himself by the bonds of perfect friendship.

GREECE.—The correspondent of the *Morning Herald*, gives a most gloomy picture of the present state of Greece. He says—"The National Assembly declines to recognise the royal prerogative of dissolving their body; they have the power and mean to keep it for their own purposes. and as this Assembly notoriously consists of the worst class in the country, its political status may be easily conceived. There is not the smallest military force to support royal authority, nor any prospect of such being organised. Any attempt on his part to dissolve the Assembly would be the signal for civil war. Brigandage is rife everywhere. The expenditure is going on at a rate of fifty per cent. in excess of the revenue."

MADAGASCAR.—According to accounts received in France from Madagascar, one Mr. Duffis, an English Methodist, is on his way to Paris, having been sent by Mr. Ellis the missionary who, according to French belief, is the ruler over all in the island—first, to offer to the French Government a new treaty, the terms of which have already been refused by the French authorities in Madagascar; and then, if unsuccessful, "to request of Queen Victoria" her puissant protection against France.

AMERICA.—Another expedition left New Orleans on the 30th December, the destination of which is presumed to be Mobile. For the present it is supposed Pascagoula will be occupied. A mass-meeting of all the loyal people of Louisiana had been called for the 8th of January, to take into consideration the formation of a Free State Government. The *Times* Washington despatch says the removal of all Confederate prisoners conveyed at various points throughout the loyal States to within the limits of General Butler's department, is to commence immediately. He is entrusted with full powers from the Government to carry out his plans for exchanging prisoners. Chattanooga and vicinity is exceedingly quiet. Longstreet's attitude in East Tennessee is represented as stubborn and ugly, though he is not making any offensive demonstration at present. He has secured a large amount of supplies in that country which the Federals had calculated upon. Mobile despatches state that the mutiny in Fort Jackson, below New Orleans, was serious, three gunboats having been sent to quell the disturbance. The Confederate Congress has passed a bill that no persons were exempted from military duty because they furnished substitutes, and forbidding people to deal in Federal currency. The *Richmond Sentinel* urges the people to assist the Southern cause by sending their gold, silver, and plate into the treasury in exchange for bonds. Virginia advices up to Jan. 9th, report that the Confederates had surrounded the Federal garrison at Petersburg, driven the Federals out of Burlington, and were threatening Cumberland, Maryland, where an attack was hourly expected. Fitzhugh Lee and Rosser captured 36 Federal wagons. The Confederates were moving on Winchester, Western Virginia. The Federals are prepared for the attack. Great excitement prevails among the inhabitants of London, Virginia, in consequence of extensive depredations being committed by lawless gangs supposed to be deserters from both armies. A corps of 300 Federals at Jonesville, Virginia, surrendered to the Confederate General Samuel Jones on Sunday the 3rd inst. The New Hampshire Republican State Convention has nominated President Lincoln for the next Presidency.